MEN AND MISSIONS

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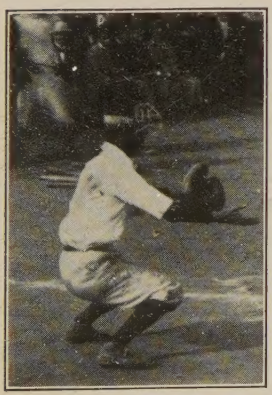
They're Off! Who Wins?

Several men who were the heroes in many an athletic event in American and European universities are now training a new manhood in Asia.

Maynard Owen Williams

A YELLOW hand waves back and forth in front of the towering grandstand: a hundred yards up the cinder path a puff of smoke spreads animated interest in the Oriental crowd of Chinese and Japanese as it catapults six lithe forms from their cat-like crouch at the lime line; six runners speed toward the tape and pandemonium reigns. At the finish line at least two of the waitng forms are intent but calm. The man with the watch, crouching there beneath the tape and dressed in the western garb of a true son of Eli, is C. T. Wang, the John R. Mott of China. The blue-gowned, erect figure behind him is that grand old Chinese, who insists on his youth, the president of the Far Eastern Athletic Association, Dr. Wu Ting Fang, former Chinese Minister to the United States. Such are the men behind the infant but compelling athletic movement in the Far East. How different all this from the life of the past!

A year ago, in one of the richest cities in China, I watched a game of soccer football. One of the players interested me especially. Whenever he had to kick the ball, he daintily lifted his long silk gown with one hand, but did not lose a stroke with the lady-like fan which he held in the other.



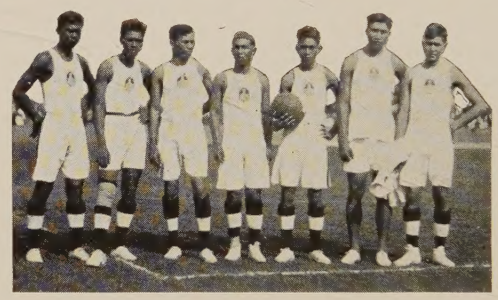
Two days later, in company with about twenty thousand other spectators, I watched the finish of a modified Marathon of eight miles. Amid the waving sun flags of Japan and the five-barred banners of the Chinese Republic, I saw a plucky Chinese runner win the long run in the last ten yards. At the final straight-away, the Japanese was halfway to the tape when the Chinese runner left the curve, but was overtaken and beaten!

The second runner summoned his last bit of strength,—the final effort which distinguishes the nervy athlete from the quitter. He lengthened his stride and straightened his head above his cramped, pumping arms and heaving chest. The runner from the Island Kingdom realized his danger. Cheer after cheer from his countrymen in the crowded stands urged him on. Bravely he used his limit of strength but with the tape bobbing before his very eyes a barred badge of red, yellow, blue, white and black appeared at his side, climbed slowly by, and broke the tape ten inches ahead of him.

Then it was that I first heard Chinamen cheer. One cheer after another shook the stands with praise for the runner, his flag and his native land. It was a new experience,

even to those who had been in China for years. But more wonderful than that was the fact that mingled with the Chinese in native gown or Western garb were well-dressed Japanese, sincerely and wholeheartedly cheering their rival. Scarcely a week had passed since Japan's ultimatum to China, yet the citizens of the two countries were cheering in concert the victory of the one and the defeat of the other. Then it was that I saw China in transition. Against such a rising tide of virile, intelligent manhood, neither political changes nor the burden of unjust demands can long prevail. The rebirth of China is going on.

The football player, even with his long gown and ever-moving fan, marks one step in the change of China. Five years ago he was not playing football at all. Gambling and other objectionable games were all he knew. The plucky, well-trained Marathon runner, wresting victory from his opponent in the last strides of an eight-mile run beneath a cloudless sky, marks another long step in the advance of the most rapidly changing country in the world and these changes are vital.



THE PHILIPPINE ISLANDS BASKETBALL SQUAD. CHAMPIONS IN THE FAR EASTERN AND OPEN CHAMPIONSHIPS.

Under such conditions, the Far Eastern championship games, held in Shanghai, were an epoch-making event in the history of that immense country. It takes a foreigner to start athletic games, but once started they spread like wildfire. Beginning within a week of the ultimatum from Japan, with the clever diplomats of that country trying to wrest more privileges and power from China, not a single case of trouble between natives of the two races occurred. Though there were spots where the Japanese or Chinese congregated in groups of a single nationality, there were many other places where the natives of the two races stood, shoved, cheered and waved banners side by side. The same day the international clubs of Shanghai were expelling German members because the majority of the members were British. Before the games it was a question whether it would be possible to hold them on account of the race feeling that might arise. After the week of contests was over, it was seen that this great athletic rally was an important step in the unification of the Far East.

The whole meet may be attributed to American men and methods. Nearly every one of the athletes, Filipino, Japanese, or Chinese, was trained by Americans, either in American mission schools or in government schools hiring American teachers. It was a stirring sight to see Hunter run the hundred in ten flat, with two of his Chinese pupils at his very heels when the finish was reached. American athletes train the natives, British athletes play among themselves.

If the United States withdraws from the Philippines in the next few years, it will leave an incomplete work. But it has made enviable record in the last eighteen years of education, and prominent in the educational system of the Philippines is a thorough athletic training. The Filipino athletes at Shanghai excelled all others in excellence of "form," and not only won the basketball championship in a contest with China and Japan, but were the only team to defeat the basketball team which represented America in the open championships. Two girl teams from the Philippines played indoor baseball in a way that won the admiration of all and the envy of many young boys. Their lithe grace and speed contrasted strongly with the painful hobblings of the Chinese women who watched them from the grandstand but whose own bound feet prevent them from sharing such enjoyment.

The present is a wonderful time in the athletic situation in China. The curse of opium is almost stamped out, and ruddy

health appears on cheeks whose sallowness proclaimed the unhealthiness of the people. Formerly the coolie possessed all the rugged health of the nation. Today the students vie with those whose labors keep them in the open air, not only in alertness but in actual strength.

What means for athletic development has she? The factory system is beginning to supplant home manufactures, even in China. Thousands are already moving to the cities and leaving the healthful outdoor life and the bamboo covered hills for the narrow streets and crowded quarters of the city. Theatres are being built, even in the smaller cities, with consequent idleness and crowding. Intoxicating liquors are becoming more common. Cigarettes are being used in excess by thousands who never smoked the long, cumbersome pipes of former years.

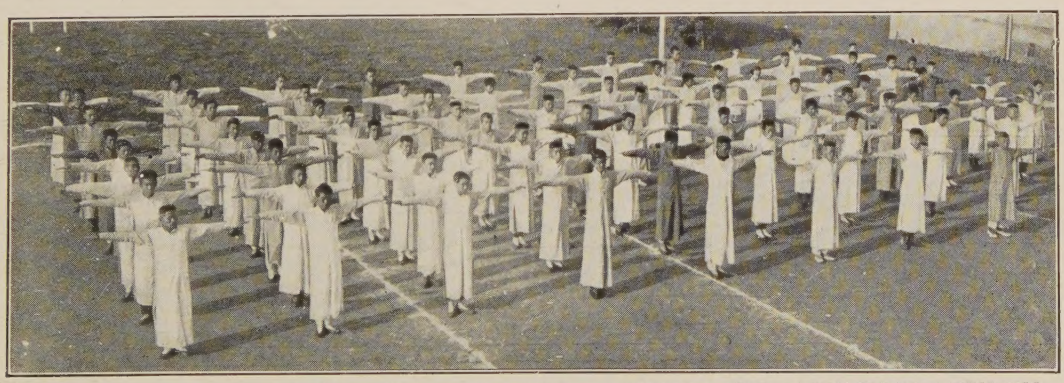
With the growth of wealth has come a growth of the leisure class, and wholesome means of recreation are few. The movement toward the cities is a movement toward patriotism, unity, group consciousness, and brotherhood. But it is also a movement toward idleness, disease, weakness and vice. If athletics can aid in bringing about the good which results from the intercourse of men, and at the same time combat the evil which such contact brings, then athletics are not only justified but demanded by the nation which is so bravely struggling for national consciousness and development. A growing complexity of life is inevitable. Many influences will tend to kill. Many tend to make life more abundant.

China is making the change from candle and lantern to gas and electric light with no intermediate step in the evolution and is making it easily, with an utter lack of temptation to blow out the gas or pour water on the incandescent globe. Walk the length of a train going forty miles an hour and filled with Chinese who never saw a train five years ago and many of whom are taking their initial ride in one, and there is a noticeable lack of "Rube" tactics and "rubbering." The Chinese are "catching on" with surprising ease and grace.

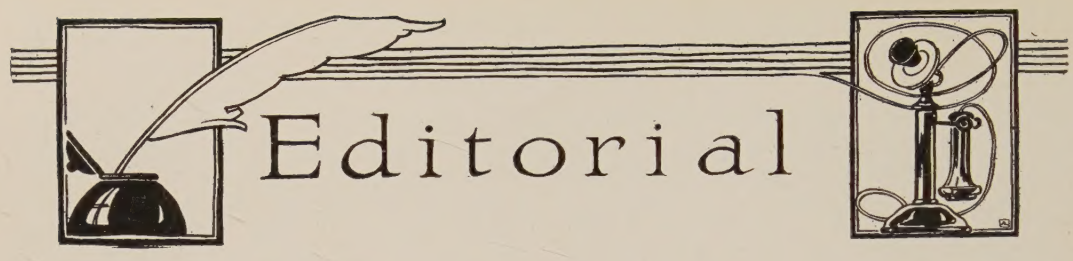
Medical science is gaining daily in its struggle with disease and new work under the Rockefeller Foundation is being rapidly pushed in several great centers. Educational institutions are gathering the young men of the nation and inculcating democracy and patriotism, which are thrilling the nation with new energy. The young men are searching the world for opopportunities and are freely forming friendships with the once hated foreigner.

These young men are seeking for the highest development, and with this search is coming the realization not only that the all-around man must be strong in spirit, mind and body, but also that no one of these can be developed without the others. A strong body is an absolute necessity to the highest development of moral character. It must be not only a moral character that saves, but that is effective in saving others.

Athletics in a nation such as China do tend to make individual and national life more abundant and thus aid in bringing about the end sought by Christ. Athletlics are not merely a means of recreation, but of re-creation.



DAILY DRILL, WAYLAND ACADEMY, CHINA. NOT A DRESS PARADE BUT A PREPARATION FOR REAL BUSINESS.



The Heart of Our Country

IN a period of suspicion and hatred such as that which is now blighting the world it is inevitable that the United States should be criticized by other nations. In many quarters there is mistrust, in some bitter and outspoken hatred, in still others only contempt even more difficult to bear than active opposition. Our country has been attacked by men on both sides of the struggle in Europe from opposite points of view, depending upon which side the writer's sympathies were. Many hold the opinion that all the United States cares for is money and that our chief stock in trade is an unreasoning egotism or a sodden commercialism.

Let it be frankly admitted that there is some truth in what is being said. We would not for one moment defend that which is sordid and base in our national life or in our attitude toward other nations, but there is another side. There is more sympathy among the mass of our people toward all the suffering in the world than the world gives us credit for, and sober reflection must lead to the admission that this good will is expressing itself in efforts to relieve the strain and suffering of our times in most inspiring ways. Where else in the world are there so many organizations and movements at work to heal wounds and lay plans for reconstruction and reconciliation after the war? The efforts to promote international friendship and peace are neither few nor feeble. Brotherhood has a larger and richer meaning in America than ever before.

The missionary enterprise has stood the strain and test of these trying times in a way that is convincing evidence of its deep reality. On many fields there have been examples of Christian forbearance and love, of self-forgetting service to representatives of all nations, and in cases not a few, even life itself has been sacrificed in the ministry to others.

In spite of the predictions of critics this past year has not been "a lean year for missions," as one newspaper writer put it in a syndicated article a year ago when he prophesied that the contributions would show a marked decrease. Both gifts and interest have increased. This is surely one sign of many that the humanitarian spirit is not dead in America. The heart and conscience of our nation are not represented by a few munitions manufacturers who fatten off of the strife, nor by the sensational press, nor by jingo politicians, but by the mass of our citizens, especially our great Christian population who love peace and righteousness, justice and truth above any hope of earthly advantage or gain.

A New Appeal For Relief

THE President of the United States, in response to a request from Congress, has appointed October 21-22 as special days when shall be laid upon the hearts and consciences of our American citizens the terrible needs of the peoples in the Near East, and contributions received for their relief. The two peoples named in the President's proclamation are Syrians and Armenians, whose sufferings are on a scale and of an intensity almost inconceivable.

The plight of the inhabitants of Turkey, Syria, Persia and Palestine as a result of war conditions, massacre and deportation is fearful to contemplate. Fully a million Armenians are either homeless and entirely destitute or, bereft of relatives and

friends, are in precarious financial condition. Reliable estimates recently received indicate that in the Lebanon region of Syria from fifty to one hundred and fifty thousand persons starved during the past winter. The privation of other thousands continue and they face another winter rapidly approaching. Complete information is lacking, news has been slow in reaching the outside world on account of the extraordinarily disturbed conditions, but the mass of news received from many sources indicates that the alarming conditions described on previous occasions were understatements of the actual needs and sufferings.

Among the many appeals for relief that in behalf of the Armenians and Syrians has called forth perhaps the most widespread and vigorous campaign to inform and arouse America. The American Board, which has larger missionary interests in the Turkish Empire than any other missionary society, first took up the matter and raised considerable sums of money. Various relief committees were organized and secured a substantial sum. These committees are all co-operating now under the name of the American Committee for Armenian and Syrian Relief. The Federal Council of the Churches of Christ in America has rendered valuable assistance and is about to send out an appeal to all the pastors in the nation calling attention to the special days set apart by the President and asking for assistance.

On invitation of the American Committee the Laymen's Missionary Movement has thrown its forces into the relief campaign as far as possible and will assist to the limit of its ability in preparation for the relief days this month. A hand-book for pastors and other speakers, containing information about the situation and suggestions on how to make the most of the special days, and other printed matter, has been prepared to make the campaign effective. For information and for literature apply to the American Committee on Armenian and Syrian Relief, and send contributions to Mr. Charles R. Crane, both to be addressed at 70 Fifth Avenue, New York.

Every citizen of the United States would have suffered and sacrificed heavily, financially and otherwise, had our nation been involved in the war. In behalf of these innocent non-combatants who have been drawn into the horrible vortex of war against their will, the appeal should not go unheeded. As an expression of sympathy and brotherhood let us give promptly and with sacrifice to meet these needs.

Continuous Study of the Book

MANY men have lost the Bible out of their lives. Any agency which contributes to the recovery of the freshness, vitality and abounding interest of the Bible is of immense value to society. It is an axiom of the spiritual life that Jesus Christ never becomes or remains a reality to a man who does not continually study the written records of his life. For Bible study there is absolutely no substitute. The hidden springs of power are here. Its truth and life purify, stimulate the intellectual processes, quicken the conscience, impel to sacrificial service and contribute to all the enduring elements of character.

These lines are written to call attention to a series of small, convenient, intensely interesting and practical Bible study books especially adapted to the needs of busy men. We have recommended the study of such books as "Christ in Every Day Life," by Bosworth, and "The Meaning of Prayer," by Fosdick, to thousands of men. Now comes the welcome announcement that six more volumes in "The Every Day Life Series" are in course of preparation. The first of these is due October 1st.

By subscribing for the series in advance the six may be obtained from the Association Press, 124 East 28th St., New York, the publishers, for $1.50.

If these volumes, like their predecessors, succeed in giving men a new and vivid interest in the Bible, they will surely be worth while.

Orientals In America

We say that Brotherhood is at the heart of the Christian Message. Here is an opportunity to prove it.

Harry Hugo Guy

UNQUESTIONABLY the problem of our relations to the Orient is one of the most difficult the American democracy is facing at the present moment. On its solution depend vast and far-reaching consequences. It is truly a world issue of tremendous proportions and can be settled satisfactorily only when approached from the point of view of a world issue.

The Problem Misunderstood

We have failed so far in reaching a solution largely because those who have had the matter in hand have thought of it as a provincial question, in most instances as commercial or industrial, and have failed to see that it is also universal and racial.

Industrial leaders are apt to see the solution in wage and hour adjustments; commercial men, with equal show of facts, point to the commercial competition and its proper settlement as the crux of the problem; each, however, looking at the situation from the provincial if not the purely selfish point of view.

The Real Problem

The real problem, the one demanding the highest, the truest statesmanship, is the problem of the mingling of the races. Are race distinctions important and if so how are they to be preserved?

American statesmen, perhaps the majority of the statesmen of the modern world, have said, "Yes, race distinctions are important, and they are to be preserved by definite exclusion policies which restrain the disposition of men to wander outside the natural confines of the racial home." "It is not good," they say, "for the races to mingle, inter-marriage is a disaster and commercial relations must not involve too close intercourse of differing races. America for the Americans, Asia for the Asiatics."

Danger of Shibboleths and Pass Words

Shibboleths and pass words make their appeal. Great issues often arise over mere slogans. "Remember the Maine" had much to do with stirring up American feeling at the time of the Spanish-American war. "Remember the 203 meter hill" spurred the discouraged Japanese to final victory over the Russian forces at Mukden. According to the confession of those who were present, when all other arguments failed the farmer from Oak Grove aroused the sluggish California Legislature to immediate action on the alien land law in 1913 simply by referring to a white woman who had married a Japanese and to whom a child was born. "What is that child?" he asked. "It is not a Japanese, it is not an American. I will tell you what it is, it is the beginning of the biggest problem that ever faced the American people." When the final vote was taken only one single voice was raised against the bill.

It is easily seen, however, that issues so settled in heat and hatred are not really settled at all, but merely confused.

Wanderlust Natural and Irresistible

Such laws do not stop, they do not even check man's natural desire to move about on the face of the earth. From the time the first tribes wandered from their ancient ancestral home in Arabia up the desert highway to the fords of Karkemish to fill the Mesopotamian Valley with new life, or passed westward to found the Hebrew and Phœnecian civilizations down to the present moment the peoples of the world have continued their restless search for fairer climes and freer opportunities.

Somehow an irresistible "wander-lust" seems to have gripped the hearts of men and they are not content to stay at home. You may build "Chinese Walls" or pass

exclusion laws, but they soon prove ineffective as barriers against the stream of human life which flows over and past them to mingle, oftentimes in confusion and jostling, in every nation of the world.

The races of the world are inextricably mixed and America is no exception. With the booming of Admiral Dewey's guns in Manila Bay the tradition of four generations of American statesmen fell crumbling to ruin; a night sufficed to make us a world power. That one blow, struck at the distant port of Manila destroyed not only the dominance of Spain but the homogeneity of our Republic. We are no longer merely Anglo-Saxons "with the blood of kings flowing in our veins." We are Filipinos and Malays, Greeks and Armenians, Africans and Mexicans, Occidentals and Orientals. A glance at these facts reveals the problem.

California Issue Merely a Phase of the Larger Issue

The Oriental problem which has arisen in California is merly a phase of the larger issue. Strictly speaking it is not a California question; the attempt on the part of some to make it a California question has simply confused the whole issue. It is not evidence of a high degree of statesmanship to say that "notice ought to be issued to the world by the United States that in our internal affairs and in matters affecting the life, liberty and happiness of its citizens this government intends to be guided by its own peculiar interests and not by the wishes of any other power." This would mean the advocacy of a military and naval program of unimaginable greatness. The spirit which says this is my house and I will rule it as pleases me without consulting the interest or feeling of others, fails to recognize a fundamental factor in the situation. While it is true that this is our house and we can rule it as pleases us and treat our guests as seems best in our own eyes we must not forget that some day we will surely meet these guests in the world's great highways and be called upon to give an account of ourselves. It is this accounting in the world's highways that should concern us for our destiny calls us to meet our neighbors there. We all need to be reminded often that when we touch an alien, whether in his person or his property, we are raising a world issue, an issue which can never be settled in the spirit of boasting pride, but only in humble recognition of its vastness, its comprehensive character.

Remaining Problems

Because the law and agreement above referred to have closed the Oriental immigration problem there remains but one matter now under serious consideration by the interested nations, i.e., the treatment of Orientals now lawfully resident in the United States. At present they are discriminated against, particularly in California, in the matter of land ownership and citizenship. They may not hold land and are ineligible to citizenship. This differential and discriminatory treatment in the matter of land ownership particularly has caused much local and international irritation. Having been invited to our shores on promises of equal treatment under equal laws they feel that the present discrimination is unjust, that it is a subversion of the spirit of the treaties as well as a violation of the higher rules of good neighborliness. They ask for their countrymen who are here treatment such as is accorded the immigrants from other countries. Nothing more is asked, nothing less will satisfy.

Distribution of Japanese and Chinese

There are about 95,000 Japanese in Continental United States, according to Millis, "The Japanese Problem in the United States," p. 25, distributed as follows:

State	Adult Male Japanese	Adult Female Japanese	Japanese Children under 16	Total Japanese
Arizona	491	35	17	543
California	42,089	9,492	8,174	59,755
Colorado	3,342	159	150	3,651
Idaho	1,117	144	81	1,342
Montana	1,027	107	62	1,196
Nevada	630	25	11	666
New Mexico	508	30	19	557
Oregon	2,762	503	407	3,672
Utah	2,021	89		2,110
Washington	10,150	2,724	1,920	14,794
Wyoming	1,581	97	63	1,741
Other states	5,162	283	207	5,652
Totals of above	70,880	13,688	11,111	95,679

A group of typical Japanese farmers

Japanese ranch house and out buildings San Joquin Valley, California

Drying peaches near Selma, California

The garden of a well-to-do Japanese business man

(Read Orientals in America)

Distribution of Chinese; U. S. Census 1910

Male	66,856
Female	4,675
Total	71,531
Pacific Coast	
Washington	2,301
Oregon	6,468
California	27,764
Intermountain States	
Utah	371
Nevada	927
Montana	1,285
Idaho	859
Wyoming	246
Colorado	373
New Mexico	248
Arizona	1,305
Other states	29,364

Character of Asiatics on the Pacific Coast

Both the Chinese and Japanese on the Pacific Coast have proven themselves of immense industrial value. They have supplied a certain kind of necessary labor which could be supplied by no other race. They have made themselves indispensable. The vineyards, orchards and gardens of this great Western sunset land would not have reached a state of productiveness without them. They are expert and effective workers in these lines and have added greatly to the value and extent of our agricultural lands. In the delta of the San Joaquin in California they have shown themselves most useful. Those swampy, mosquito-infested districts have surrendered to their industry and unmatchable self-sacrifice and become the richest and most productive of all the lands of the State. No white man could have endured the hardships they were called on to experience. The same story might be repeated of the way these patient toilers have worked in the Sacramento and in the boggy lands of Wintersberg. The State would have been less rich had Orientals never come to our shores; it would be placed on the verge of industrial bankruptcy should they be removed.

Peaceable and Lawabiding

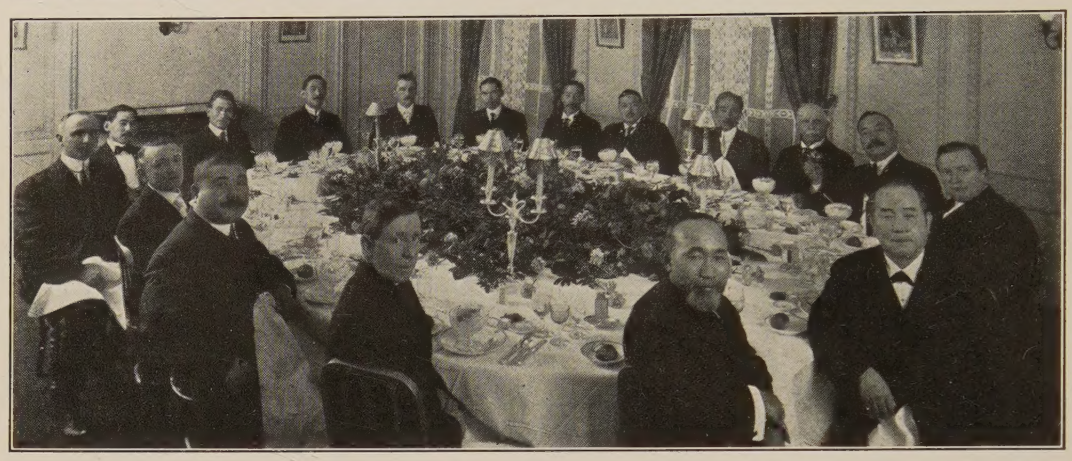
A few years ago I was asked to make an investigation of the condition of Japanese in the State of California. I visited every important locality and made careful investigation into their status, particularly their relation to law and order. I heard the same story in every important city. The police departments were of one opinion that of all immigrants with whom they had to deal the Orientals were the least troublesome. They had a better reputation than the native Americans. They were not drunken, did not engage in street brawls, were seldom apprehended for such crimes as theft or murder. The Chinese ran the gambling houses and their chief patrons were Japanese. They did not encourage prostitution though it did exist in some places, but almost invariably under the protection of a city ordinance and not countenanced by the leading Orientals. In at least two cases I found that American citizens had interfered when Japanese had attempted to clean up their quarters of gambling houses and houses of prostitution.

The character of the Japanese in California is such as to commend them to the trust and respect of the American people. They are, as a class, industrious, sober and law-abiding, ever desirous of improving their condition. The rapidity with which they adjust themselves to physical and moral demands excites the admiration of every one who knows them.

Orientals and United Labor

When Baron Shibusawa visited America last year it was arranged for him to meet the leaders of organized labor, both state and national. At one of those meetings a prominent advocate of labor union principles said: "The more I see of you people the less you look like Japs to me. Certain newspapers and politicians have been largely responsible for the misunderstanding between Japanese and Americans. I believe that, if representative men from the two countries could sit down together and talk things over this problem could be settled and settled right." "I do not believe that there is a possibility of trouble between the people of Japan and America," said another. "These problems will be settled by the workers."

At the meeting of the California State Federation of Labor last year two fraternal delegates from Japan were seated



BARON SHIBUSAWA DISCUSSING THE JAPANESE PROBLEM WITH SAN FRANCISCO LABOR LEADERS.

and these same men were given the freedom of the floor at the meeting of the American Federation of Labor also meeting in San Francisco.

Because the Japanese showed sympathy in the recent culinary workers' strike it was stated openly by certain unions that they would probably admit Orientals. No action definitely doing this has so far been taken.

It is significant that no anti-Asiatic measures are included in the present legislative program of the California State Federation of Labor. When we remember that it has been the regular practice to present to prospective candidates the Oriental question its omission is eloquent of a changed attitude. It means simply this, the labor leaders have come to understand the Japanese and the Japanese have not failed to respond to sympathetic treatment.

Commerce and the Orient

Commercial bodies have been most sympathetic to Orientals. A special committee exists in San Francisco to further the best interests of both Japanese and American business. A similar committee exists in Japan composed of the leading citizens of the Empire which seeks to co-operate with our committee here. That these ties are being continually strengthened is the testimony of all who know.

Orientals and Public Education

The school question is settled. It was raised in haste but it was settled right and we believe finally. At the present time Japanese children mingle freely with American children in every activity of the public schools without friction or criticism. Orientals are making good records in the high schools and universities of the West.

Generally Prosperous

In general the Orientals of the Coast are prosperous. Whether in business or agriculture their condition has gradually grown better. Some of them have accumulated considerable property and their homes are models of artistic and sanitary arrangement. In certain districts of California they have made themselves most agreeable to their neighbors and are acting on business and religious boards as directors and church officers.

Unsettled State of Mind

Yet the Oriental people of the Pacific coast are nervous and unsettled. They seem to be living in instant expectation of something dreadful about to happen. What will America do next? That is the question they feel they have to face in every business or social undertaking. They now have the right to lease land for a period of three years, but will the next Legislature take this also away? Their children are now permitted to go, freely, to the public schools, but how long will this continue? They feel that they are at the mercy of scheming politicians and untrustworthy commercial and

industrial leaders. Some of their fears are well grounded, some are baseless, but the result is the same, an unsettled state of mind which reacts in a most unfavorable way upon every phase of their lives. They are lonesome in a land of friends, homeless in a land of homes. Their need is great and their opportunities for development and advancement too few. They are pleading with anxious and open minds for the gift which Christianity alone is able to supply. You may see their longing faces, looking up from toil incessant and misunderstanding almost unbearable, looking to the nation which called them hither and to the religion which held out such glittering hopes of fraternity, looking for satisfaction of their hearts' longings. One can hear their sad voices from the fields where they are laboring beneath the burning of the sun calling from out their doubt for faith, from out the darkness for the light of hope and love.

The Next Step

When Confucius was misunderstood he used to console his disciples with the thought that "heaven knows." Yet one is not fully satisfied until he feels his brother also knows. Misunderstanding lies at the bottom of nine-tenths of the present difficulty. We do not understand the Orient and the Orient does not understand us. The time has arrived when we must cast aside certain prejudices which are just now being played upon by politicians and mercenary news agencies and make a definite effort at understanding the peoples with whom we have to do in our international relations. We must live and get on with these people. To have the willing mind, to admit that the other party has rights which must be respected, will put us in a position to face the great future with hopes of a peaceful settlement of all difficulties. Here is the challenge to democracy, yea, the challenge to Christianity. What is needed is not so much plans and methods of action, but a correct attitude of mind and heart. We Christians must face these problems in the light of the teachings of our great Leader and as citizens of this democracy we must face them in the light of our great world mission. When once so faced they are more than half solved.

CHRISTIANITY'S REPLY TO THE RACE PROBLEM. A GROUP OF JAPANESE CHRISTIANS AND AMERICAN WORKERS.

Ways That Win

The Church A Force

Dr. Len S. Broughton

THE *religion* of to-day must express itself in the *methods* of to-day, or else the religion of to-day becomes merely the record of the past, and not a force for the present. It is for the Church to say whether she shall be merely a *record* of other days or a *force* for the present day.

What a Convention Did for One Man

A SECRETARY of one of the leading missionary societies sends us this very interesting paragraph:

"Here is a little bit of news that may encourage you. I recently visited a man in far western Nebraska and after talking with him, he decided to support his own missionary. In our conversation he told me that this past winter he was in Memphis, Tennessee, at the time of the laymen's convention and he said he had never seen the vision before. That is what started him thinking about supporting his missionary and when I came to him he was ready to take this step. So you men have planted and watered while our missionary societies are getting the money. Let the good work go on."

* * *

Presbyterian Successes

THE Presbyterian Church in the United States of America while not setting up any extra organization, has carried into its regular agencies the spirit which characterizes the Laymen's Missionary Movement. While aligning all the forces from the General Assembly down through the synods, the presbyteries and local churches to the individual member, the Presbyterian United Movement is enlisting the laymen of the Church in the world-wide program of the Church.

The outcome of the last year's work has been most encouraging. Every one of the Boards shows a credit balance. The receipts from living givers for the work of all the Boards shows a net increase of $235,335 over the high-water mark reached during the preceding year.

RECEIPTS FROM LIVING GIVERS

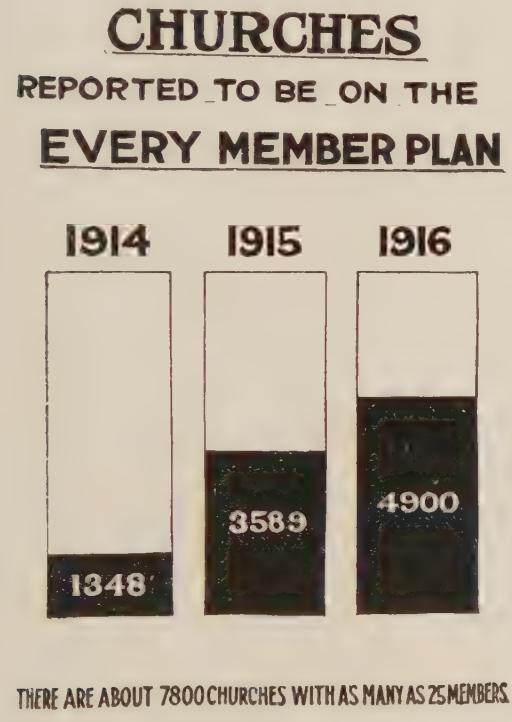
Churches, Church Organizations and Individuals

BOARDS	1914-15	1915-16	INCREASE	BUDGET 1916-17
HOME MISSIONS	$742,353	$778,711	$36,358	1,889,112
SYN'L AND PRESBY'L.	586,990	603,399	16,409	611,656
FOREIGN MISSIONS	1,906,642	1,884,585 *	22,057	1,850,000
EDUCATION	107,456	142,433	34,977	200,000
PUBLICATION and S.S. Work	200,979	211,993	11,014	210,000
CHURCH ERECTION	77,644	89,812	12,168	250,000 x
RELIEF and SUSTENTATION	139,510	155,095	15,585	175,000
FREEDMEN	200,620	212,069	11,449	225,000
COLLEGE	261,364	390,125	128,761	265,000
TEMPERANCE	38,414	45,494	7,080	60,000
TOTAL TO BOARDS	4,261,972	4,513,716	251,744	5,735,768
EVANGELISTIC COMMITTEE	13,151	13,625	474	20,000
MEN'S WORK				15,000
TOTAL FOR BENEVOLENCE	4,275,123	4,527,441	252,218	5,770,768
WEEKLY PER MEMBER	.056	.058		
LOCAL CHURCH SUPPORT	19,633,945	19,934,500	300,555	
WEEKLY PER MEMBER	.255	.252		

* Decrease due mainly to China special pledges expiring.
x Includes $100,000 special for buildings at University centres, in co-operation with the Board of Education.

Sixty Per Cent. Now Enlisted

IN view of the notable increase of giving to the regular benevolences of the Presbyterian Church in the United States of America, it is interesting to note the following chart indicating the steadily increasing number of Presbyterian churches that are adopting the every-member plan. Mr. David McConaughy reports that the returns indicate that sixty per cent. of all the churches are now on the every-member basis of church support and missionary giving.



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How All the Churches of an Illinois Town Pulled Together

REV. FLOYD W. BARR, pastor of the First Presbyterian Church at Monmouth, Illinois, sends an interesting account of a simultaneous every-member canvass where the plan has been successfully operated for three years.

The population of the town is about 10,000, while there are fourteen churches with a total membership of 4,500.

The investment in church property is approximately $400,000, with an annual current expense budget of $40,000 and a benevolence giving of $15,000.

It is interesting to note the number of contributors—3,500 to general church support and 3,000 to benevolences, representing an increase in the number of givers of 425 to current expenses and 285 to benevolences over last year. The communions represented are Baptist, Christian, Methodist, Presbyterian and United Presbyterian.

Plans were laid by the Ministerial Association in January and February and the campaign was conducted during the month of March. Each pastor preached sermons on stewardship for several weeks prior to the simultaneous canvass.

A laymen's banquet was held and 387 men were seated about the tables. The walls were hung with charts and maps. The topics covered were "A Man's Value to God" and "Some Transformations I Have Seen in China." The enthusiasm was contagious. Two evenings following this the canvassers for each church met separately to receive special instruction and equipment, and the following Sunday afternoon the canvass was made. It was an inspiring sight to see 150 teams of men go forth into the entire city to glean for the Master. Within two hours they had reached every home and reports began to pour into the various church offices. The results were quickly compiled and a partial report made in all the churches that night. All the churches made substantial increases in gifts for both current expenses and missions. One church composed of comparatively poor people which, in 1915, had given $1,400 to current expenses and $600 to benevolences pledged for 1916 $2,260 for current expenses and $900 for missions. A home mission church with 159 members reported 117 contributors, pledged $1,160 to current expenses and $363 to missions. One of the largest churches increased the number of contributors from 352 to 440, these contributors pledging a substantial increase to current expenses and an increase in missionary giving from $2,627

to $3,500, by working these plans.

One remarkable discovery was that a church of 391 members was contributing $3,500 to local expenses while giving $4,923 to missions,—$1,423 more for others than for themselves.

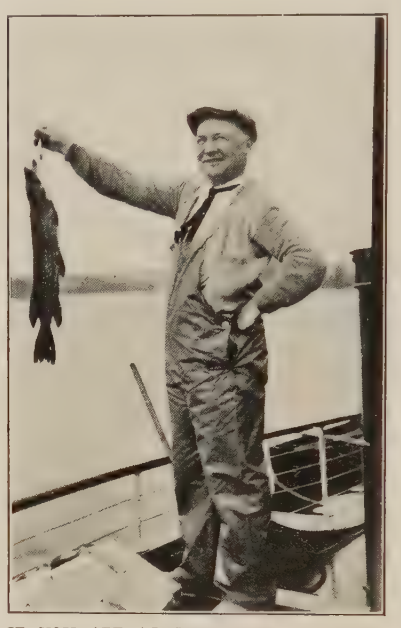
Practically all the churches showed an increase in membership. The movement has been productive of a new spirit of unanimity among the churches. Let other towns try this plan, get results, and report them.

* * *

What One Ohio Church Accomplished

UNDER an old time business administration Grace Reformed Church, Akron, Ohio, in 1911 had 800 members, a rented parsonage, and a deficit of $1,018.14 in the year's current expenses. Since that time the every-member canvass for weekly offerings for missions has prevailed, including a wise and persistent educational policy.

The membership has risen to one thousand, the pastor lives in a parsonage bought and paid for by the congregation, his salary has been increased twice, an assistant pastor is supported in Japan, a nurse went forth from the congregation to China and is supported wholly by the church. Along with this interest in Japan and China the congregation has pledged $600 annually for five years for a missionary station in the Moslem world. This is world-wide expansion worth while. And the interest is not all centered in foreign missions. The church supports several home mission stations and in 1915-16 this congregation has given more for others than for itself, having spent for congregational purposes $7,020 while giving to benevolences $8,965.



IF YOU ARE AS SKILFUL IN INTRODUCING WINNING PLANS INTO YOUR CHURCH AS THIS LAYMAN, JAMES R. JOY, EDITOR OF THE "CHRISTIAN ADVOCATE," WAS ON THIS FISHING TRIP YOU WILL WEAR AN EVEN GLADDER SMILE.

* * *

PARTNERS IN BIG BUSINESS

The Biggest Business

THE Church is in the world's biggest business. In magnitude, in reach, in human interest, in value and permanence of dividends there is no business on earth to compare with Christianity's world program.

Facing every man in the Church are inspiring open doors of service for the community, the nation and the world. A mastery of the facts, a knowledge of methods of service, the will to do—these are of vital importance. How shall men acquire them?

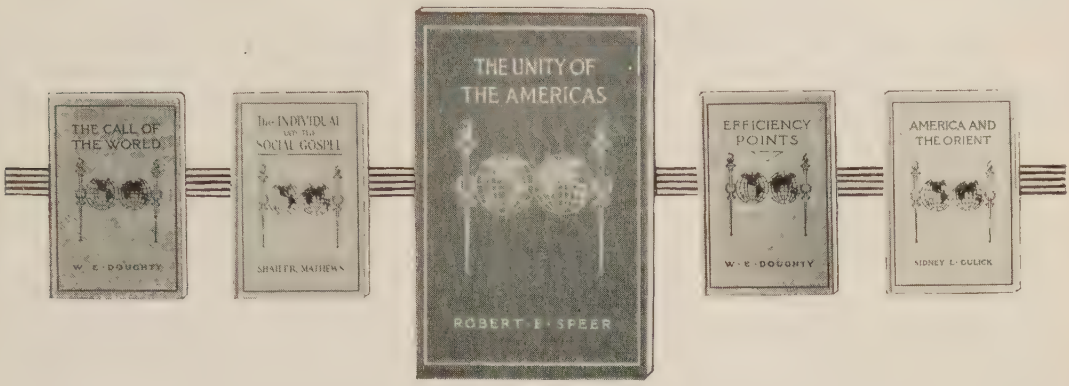
The Only Adequate Method

"Knowledge is power" but knowledge can be obtained only by study, observation, discussion. A plan to inform and interest men in missions which has been successfully tried under many and various conditions is the Discussion Group.

Essentials for Success

1. A leader who will give time to preparation and who has the qualities that attract and inspire men.

2. A group of men—from four to twelve is enough, although larger groups



may be successful. Enlist the strongest men. Some churches have had groups composed only of church officers.

3. A *book* for each member of the group for advance reading and study. A list of books prepared for this special purpose is found below.

4. *Preparation* for the meetings of the group by means of a sermon or sermons by the pastor, the personal work of a committee and by the leader of the group.

5. *Time* for at least four meetings, one hour a week for four consecutive weeks. The month preceding the annual every member canvass is an especially favorable period.

6. *Discussion* should have the central place in the meetings of the group—not a lecture or a mere recital of the facts. Bring the burning issues to the fore and talk them through in the light of the facts in the book.

Where Hold Men's Missionary Discussion Groups?

1. By organizing special groups to meet in a home, at the club, in the church, a business office or any other place where men can conveniently get together. The noon lunch, around the supper table, at the close of business hours, a period on Sunday—a great variety of times and places are practicable.

2. In the Men's Bible Class as a study course for a series of Sundays during the regular class hour or in special sessions during week days.

3. As a part of the program of the Brotherhood or any other men's organization in the church.

4. For a series of Sunday-school officers and teachers' meetings.

Best Books

A series of small four-chapter books for use in Missionary Discussion Groups is published. Five are now available. The price of these books is 25c. per copy, postpaid. Helps for leaders are available on each of them.

THE UNITY OF THE AMERICAS
Robert E. Speer.

The outstanding North American leader of the movement to bind the Americas together in mutual appreciation, friendship and service gives in this little book a message all Christian men should ponder and discuss.

AMERICA AND THE ORIENT
Sidney L. Gulick.

A frank and stimulating statement of the race problem of the Orient and Occident, by an authority on Asiatic life. Three possible solutions of the problem are outlined and discussed.

EFFICIENCY POINTS
W. E. Doughty.

Four fundamentals of missionary efficiency, viz.: the missionary ideal of the Bible, stewardship, service, and intercessory prayer.

THE INDIVIDUAL AND THE SOCIAL GOSPEL
Shailer Mathews.

Dean Mathews of Chicago is the author of these extraordinary chapters: Saving the Individual, Christianizing the Home, Christianizing the Education, and Christianizing the Social Order.

THE CALL OF THE WORLD
W. E. Doughty.

The topics presented are: I: The Widening Sovereignty of Christ in the World. II: The Challenge of a Great Task. II: America's Position in the World Battle. IV: A Man's Response to the World appeal.

Church Efficiency

THE WAY TO WIN
Fred B. Fisher.

A study of successful methods in the local church. Eight chapters instead of four. Designed especially for pastors, church officers and committee men. The topics covered are Evangelism, Training, Community Service, Missions, Surveys, Publicity, Finance, Organization. This book is 50c. postpaid.

The Practical Outcome

Personal. New knowledge, deeper convictions, widened vision, fresh courage for work.

Service Activities. Every group of Christian men may become a force for evangelism, for community betterment, for industrial justice and for civic righteousness. To do this, they must study the issues, formulate a program, and stand together.

The Church Missionary Committee. Men should take the lead in correlating the missionary activities of the church and in constructing and carrying out an adequate program of study, praying, giving, and service. Send five cents for "The Church Missionary Committee."

Every-Member Canvass. The needs of the Church for its work at home and abroad can be met only by calling out the whole power of the whole constituency. An every-member canvass in the congregation is a primary factor in reaching this ideal.

Organize a group in your circle of friends at once.

More Correspondents

LAST month we were able to announce a representative list of correspondents for this department. This month we present a few more friends—men who because of the work they have been doing, are doing and propose to do under the leadership of the Spirit of God will greatly enrich these pages from month to month. We are glad to welcome the following new members of the contributing staff:

OSCAR W. EHRHORN, Professor of Medical Jurisprudence in the New York Medical College and Hospital for Women; Chairman Diocesan Missionary Committee Protestant Episcopal Church, New York City.

WILLIAM E. LAMPE, General Secretary of the Laymen's Missionary Movement of the Reformed Church in the United States.

ROBERT W. PATTON, Missionary Secretary of the Fourth Province, Protestant Episcopal Church.

E. H. RAWLINGS, Secretary Laymen's Missionary Movement, and Educational Secretary Board of Missions Methodist Episcopal Church, South.

May their tribe increase!

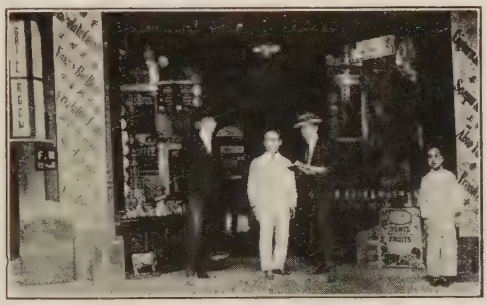
Selling the Heathen

Men of Christian character were never more sorely needed than to-day in the business and diplomatic positions in the non-Christian world.

John Chapman

THERE are two inventors who never got half what they deserved. My first friend (no matter how long ago he lived and died—he is still my friend) invented the flange on a wheel. As a consequence he set the transportation of civilization ahead a century or two. My other friend invented the chimney of a lamp—something that really shouldn't make all the difference it does—only it does.

I've made my bread and butter on the export road for twenty-seven years and in every quarter of the globe I've seen these two inventors working for civilization, making it easier for me to sell goods and a heap sight better for the people they came to help.



YOU CAN BUY WELCH'S GRAPE JUICE, NESTLES FOOD, CALIFORNIA FRUITS, UNEEDA BISCUIT AND OTHERS AT THIS HONG KONG STORE.

Take China for example—one of the biggest hopes for four hundred million people depends entirely on the flange on the car wheel and the chimney on the lamp. It may not seem so at first glance I'll admit. People are so used to thinking of China in terms of opium, Boxer outbreaks and Japan that such ordinary, everyday things as car wheels and lamp chimneys seem far more remote from the cause of China's troubles and means for regeneration than the famous horseshoe nail that lost a kingdom.

I'm not going to try to tell you what railroads are going to mean to China or what the comparatively few miles have meant. Millions upon millions have starved in China because they could neither dispose of what they had nor reach a market for their labor. The railroad will end, and even now is ending for some few districts, the age of resignation to fate—the real curse of the East.

While I'll confess to some seven trips through China and a year spent there solid, I don't pretend to claim that I have even scratched the surface of its needs, its charms and its mysteries. This little scrawl therefore will be merely a crazy quilt of impressions, deductions and observations—there will be, however, a pattern to the quilt and it must serve as the moral to adorn the tale.

First of all let me introduce you to my friend May Sun of Shanghai. He is one of the cleanest-cut business men I have ever met and that includes friends in Buenos Aires, New York, London, Paris, Berlin, Cairo, Cape Town and a hundred other cosmopolitan markets. It may surprise you to have a traveler of the seven seas pick out a "Heathen Chinee" as one of "the cleanest-cut business men" he knows. When General Grant returned from his trip around the world you will remember they asked him what he considered as the most remarkable thing he saw in his travels. Grant replied, "I saw a Chinese merchant open a store beside a Jew, and drive the Jew to the wall."

I'm going a step further and say that when I'm traveling our sister republics it makes my heart feel good when from Merida to Punta Arenas I run into the scores of men bearing names like Ah Kai and Moo Tun Goy. In Panama, in Peru —wherever I find the Chinese merchant —I know my credit worries are over.

This has a bearing on the real subject of this little talk because it shows that

if you give a Chinaman half a chance he makes good—and conspicuously so. The large-sized trouble comes from the fact that while in our little old U.S.A. every white boy gets from six to a thousand separate chances to show what he has in him, Brother China Youth seldom gets even a fraction of a chance—except to starve to death in lean years, for which he gets ninety-nine chances out of a hundred!

I've traveled in North China, stayed there and sold goods there before railroads even aimed their transits in that direction. Likewise, without boasting, I mention a fair to middling acquaintance with some other interior sections, and as a business man, not as a Christian worker (for they can be distinct) I want to go on record right here as saying that there are millions there worth saving.

Now I'm going to weave into my yarn a little something of romance. Haven't you noticed that romance in these days depends on business for a background? Yesteryear it was a mounted knight, a castle and a moat or even a slave-driven galley. To-day war or no war, we start in Wall Street or any business office and the heroine can only be won by the to-be-hero's "buckling down to business." So it is with China. The one romance that stays with me had its humble beginning in that much-advertised New York address—26 Broadway—the home of "Oil."

There's one thing that Oil has done that somehow never has illumined the scare heads of the metropolitan press—it's done a whole lot more to add hours of light-reading light — the light that never failed — to this little battered world of ours than all legislation about "get up an hour earlier and set your clock back" ever will—and after all we've got to admit that a big difference between savagery and civilization is light!

Not for a moment do I assert that Oil has been actuated by the desire to give away abroad its hard-won profits here at home, but I do maintain that because Oil is big—big mentally and big financially it conceived and carried out a "missionary campaign" in China which has resulted in wonderful sales and coincidentally in a wonderful aid to the forces which seek to enlighten—not enslave—China.

Fundamentaly human nature and educated human desires are pretty much the same in every quarter of the globe. One of my good missionary friends told me of an experience of his in Greenland which illustrates this so aptly that it is interpolated here without the slightest apology.

After a severe trip over the ice fields he arrived at the ice hut of an Esquimo chief. There, clad in crude furs, years remote from a bath, and eating hunks of blubber, sat this savage—listening to a Caruso record on his Victrola!

Just on this basis Oil didn't figure on what amount they could spend in China to acquaint *the existing users* of oil lamps with the desirability of their product over other competitors. They had the keen vision of Big Business (which my experience in the near and far nooks of the world tells me is usually mighty good business) and made their introduction appropriation on the possible number of the 400,000,000 Chinese *who would appreciate light after sundown.*

The usual details of providing for convenient distribution went forward on schedule despite China's notorious lack of adequate transportation facilities. This was merely a necessary but minor step in the big plan to create a market. As I'm not connected with Oil and never was I can't tell you the exact cost of the lamps they all but gave away, but I do know something of costs and I know that the initial loss must have run into the thousands.

"Loss" did I say? Is it loss to plant seeds when human experience proves a profit in the far-off but all-but-certain-to-be-reaped harvest? Millions of Chinese learned what a chimney meant, learned that a vegetable oil with a floating wick in an open bowl was worse almost than darkness. They came to know artificial light as a most important factor in the industrial developments of this world. It brought to them the start of a new and sounder era, it started the banishment of an unexpressed fear, the conception of the possible good outside their knowledge. I say it reverently, but I believe that it has been a potent force for Christianity.

There is little need of pursuing the history of the introduction of oil further.

The human being be he savage or cultured, be he downtrodden or a ruler, knows and appreciates food, water, air and light as either necessities or luxuries. The man who knows his need becomes ambitious enough to work to earn it. If his labor cannot be increased his ambition leads him to channels wherein it will be better paid.

It is something prosaic in these days—this light after sundown. We little realize what it means. Once in a decade perhaps it fails us and then only do we pause and think.

In the last week I noted two incidents in the daily press which are significant. One was the report of a bicycle race at night and the failure of the light which caused several all but fatal accidents. Isn't there a whole novel in that incident? Enjoyment by many of pleasures daylight would confine to the few—the relaxation of the day worker by a pastime impossible in other days—the instant return to barbarism, the failing of civilization with the failure of man's light.

The other incident came from a local paper reporting the differences between a town and its privately owned lighting plant. The town desirous of extensions of street lighting beyond the limits which the lighting company considered profitable had refused to pay its bills, thus trying to bend the reluctant one to bow to its will. The owner of the electric light plant made a speech of two sentences. "I am not going to turn off the street lights because our bills are overdue, and make * * * a heathen city. The lights will stay on and when this town thinks of what they mean to them they can pay." The newspaper report ended with the bald statement that the town decided to pay its bills and have extensions made later.

THE HOOGHLY BRIDGE, CALCUTTA, INDIA, A THROBBING ARTERY OF THE CITY'S LIFE.

Are You Proud of Your Church?

The Duplex Envelope Company is not only manufacturing envelopes but conducting an effective educational campaign as well. The following is an illustration of the kind of copy a layman is likely to read and heed.

Are You Proud of Your Church?

Does your minister ever get behind in paying his bills? If not, is it because he skimps himself and his family, cutting a corner here and a corner there in grinding economies? Or, is it because your church pays him liberally for his service; not liberally merely as the salaries of ministers go (the highest are low enough!), but as the salaries go for business men of equal capacity? If he never gets behind in his bills, what is the reason why?

Are You Proud of Your Church?

In your own town, when a number of men get together and the usual reproach is made that churches are "hard pay and long pay," is there always someone to speak up and say, "Of course there are exceptions. Take the Blank Avenue Church, for instance. No purely business organization is run better than that church. It asks no favors and it pays its bills on the minute, and if there's a discount for cash, be sure that church will get it!" Is your church the exception to the usual reproach?

Are You Proud of Your Church?

Have its members outgrown the old idea that they *give* to the church when they pay only their *debt* to the church—that they are liberal to the church when they help merely to support it—to keep it alive, and chiefly for their own benefit? Is your church one of those—the number is yearly increasing—the members of which look on the "contribution for church support" as the business man looks on the payment of dues to his lodge or club? As *dues,* not *gifts?* As the payment of something he *owes* for something he gets in *return?* If not, why not?

It is well for every man, woman and child to pay their debt to the church, to give something—however little, yet *something*—to the church every Sunday. But that is not all. Do your members feel that your church would, even remotely, fulfil its destiny merely to be "supported"? That its chief duty is done when it pays its minister liberally and is prompt in its payment of bills?

The conviction is spreading among churches of all denominations that the spiritual value of any church is only a fraction of what it should be when its ministry is confined to only, or chiefly, those that go to make it up. When I keep myself healthy and strong so I can continue to keep myself healthy and strong, without any idea of helping others less fortunate than I, what am I? With only the same ideal, the same practice, what is the church? Not, I venture to say, the church Jesus had in mind—not *His* church.

Accordingly, many churches believe—and confirm their belief by their works—that the first duty of the church is to keep itself healthy and strong, free from internal dissensions, liberal in the payment of its pastor, prompt in the payment of its bills, a potent example to the community of ecclesiastical solidarity and efficiency—not to minister unto itself, for an adequate ministry to its own people is implied in its solidarity—but to be of the greatest possible value in *the unselfish service of others.* Is this *your* church's ideal?

Are You Proud of Your Church?

When there's anything doing in town—a needy and deserving family to be helped, sufferers from fire to be aided, sick people to be nursed or supplied with medicines, is your church the first to act, or does it wait for somebody else? Or, if there's an organization whose business it is to "look after" such cases, does your church stand back and let the organization do it all or does it co-operate from a treasury kept "never empty" by regular contributions for the poor?

Are You Proud of Your Church?

At the annual state councils or conventions of your denomination, are you ever ashamed of the report that your church makes? Does the size of its contribution to home and foreign missions, and to other "benevolent" objects, give evidence of zeal in the cause of others? Does it indicate even efficient management of the financial side of the church? If not, what *does* it indicate?

Are You Proud of Your Church?

No man can be proud of his church if it doesn't respect its mission in the world enough to pay a proper regard to the financial side of its life. The Good Samaritan displayed not only compassion but liberality in his treatment of the wounded man found in the way; and the church to give must first *have*, else will its compassion for the naked and a-hungered, for the orphan and the widow, and for him that is in prison, be like the barren fig tree of the parable, and worthy only to be burned. For love and compassion and charity, as well as faith, are known by their works, and the church must set the example of *doing* if it would have its preaching of any worth.

System in church finance is essential, is absolutely essential, to the religious, moral and practical efficiency of *every* church. Ignore it, and your church will set the example of "hard pay and long pay," of illiberality to its minister, of a virtual indifference to its mission in the world, however loudly it may give forth that mission in homily and song.

A Supreme Present-Day Appeal

James L. Barton

IT is time for a re-enlistment of the membership of the Christian Church. Too few of us have been upon the firing line at all, and many are merely masquerading as Christians. We do not show the spirit of Christ who sent his disciples out to conquer the world.

We appeal to the Church to realize the moral power of right. No permanent control over men has ever been gained or can be gained by physical force. This is true of society and nations as it is of individuals. John Hay, one of the greatest men who have held the office of Secretary of State, in the name of justice exerted a mighty and lasting influence over the nations of the world when he defended the natural and moral rights of China against the selfish claims of Europe. We must recognize the power of justice in our own lives and unite our Christian forces that it may be regnant in human society.

The hour calls for sacrifice such as the Church has never made. Individuals by the million are giving their lives, homes are offering their bread-winners, nations are pouring out their treasures and the highest intelligence is requisitioned in order that the work of destruction may be even yet more complete. Why should not the Church be ready to make similar sacrifice that men may know of Christ and the nations grasp the true meaning of brotherhood?

The call is for a new program of giving life and treasure. It is puerile to talk of holding our own or even of making slight gains in the number of new recruits and in receipts. If the Church hopes to save itself from destruction in the sea of selfishness, indifference and materialism, it must have an adequate part in the great battle that is now on between the redemption of the race through Jesus Christ and the destruction of the race through the greed, passion and unholy ambitions of men.

If there is to be a permanent peace for the world, a sense of the common brotherhood of all men, a triumph for justice and right over cruelty and might, the victory of the Cross over the supremacy of the kingdom of darkness, we, the members of the Church, must be ready to make even the supreme sacrifice as did our Lord when He gave all He possessed, even his life.

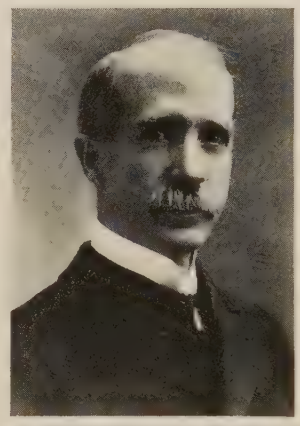
Do the Japanese Wear A Mask?

Many have said that there is an impassable race chasm between East and West—Evidently we must revise our thinking.

Sidney L. Gulick

"DO you ever become really acquainted with the Japanese?" said Professor Royce to the writer a score of years ago. "Do they ever drop their mask and let you into their hearts so that you really know them as you do an American?"

How often in the intervening years I have thought of that question! And I have found that many other Americans have the same idea—that Japanese never make real friendships with Occidentals, never admit them to their real inner selves and lives. "Japanese faces are so inscrutable. You can't possibly tell what is going on in the back of their heads."



SIDNEY L. GULICK.

It is indeed true that a Japanese does not wear his heart on his sleeve, even in his own land. The establishment of intimate personal relations is not as easy between Orientals themselves as it is between Occidentals, and especially between Americans. Feudalism necessitated certain conventions, facial expressions and customs that still have powerful hold on the life of the people. My experience, nevertheless, of nearly thirty years in Japan and the intimate relations those years have brought have satisfied me that while the impression referred to above has its basis in experience and its measure of truth, when asserted in sweeping and absolute form, is quite wrong.

Most Occidentals straying into the Orient are not there for the benefit of the Orient. They do not speak or read Japanese. They do not know Japan's history, poetry, art, heroes, family life, or political system, nor do they understand the motives that govern daily conduct. Merely curious globe-trotters are of course harmless, but they have few points of contact with a Japanese. How can they expect to make real acquaintances? The average Occidental merchant, trader, political or military agent, traveling or residing in the East for the advantage of his firm or of himself, is of course looked upon with inevitable suspicion. How can he expect to secure confidential contacts or make genuine friendships?

On the other hand, Japanese students and professional and business men in the United States as a rule do not have enough English to be perfectly free in conversation. They accordingly keep quiet, and are misunderstood and suspected. And the most of them, moreover, have the Japanese instinctive attitude toward strangers that forbids easy familiarity, and also that sense of respect for those to whom they look up that prevents talk about themselves.

Other factors also should be considered for a full understanding of the phenomena in question. But I shall not attempt to discuss them at length. My own relations with Japanese have completely dispelled the feeling that every Japanese wears a "mask." The man most difficult to win to personal friendship and real acquaintance is not the average man with whom you must talk in Japanese, but the well-educated man who can speak two or three languages. His personal and instinctive reserve, the result of high culture, is a mighty obstacle to warm confidential friendship.

Japanese are in fact exactly like other people. I am increasingly impressed with

the vast range of common features that constitute as well as proclaim the unity of the different races of men. The differences are relatively superficial and fluctuating, depending on history, on social habits, on language, and especially on differences in early education in the broadest sense.

Let me, however, describe two of my Japanese friends. First there is Mr. Omoto. For a dozen years he has been calling me his "father." Some seventeen years ago he was carousing one evening in Matsuyama with a group of wild young men when he learned that the Christians were going to hold a preaching service in the theater. "Let's break up the meeting," he said to his pals. So a dozen young rowdies soon made themselves known by defiant challenges to the speakers. "No, No!" "Hear, Hear!" and other less respectful demonstrations disturbed our meeting. The two speakers preceding me cut short their sermons to about fifteen minutes each. Then I went to the front and was accorded a better hearing. I told the people "Why I came to Japan."

The next day I received an anonymous letter asking for Christian literature. I sent half a dozen tracts and a letter recommending the study of the New Testament. Three years passed without further word, and I had entirely forgotten the incident.

One evening at the prayer meeting a dissipated appearing man of about thirty, a complete stranger, prayed most incoherently, but with intense earnestness. After the meeting he spoke to me, called to mind that theater preaching experience and anonymous letter. In spite of his intoxication that night and his hatred for Christianity the three sermons had arrested him. He read the tracts, he bought a Testament and studied it through in secret, and then he tried to reform, but in vain. For nearly ten years previously he had been leading a wild life.

Too proud to join the Christians in his native town, he went to Kobe and joined a temperance society there. The help was only temporary. He went to Okayama and asked the famous Christian, Mr. Ishii, founder of the orphan asylum, "to make him a Christian." The latter refused; said it was impossible; told him he must go back to his native town and join the Christians there. So he had come. Would we help him? That was in 1902.

From that day to this we have been in the most intimate of relations, he and I. For three years, as long as I remained in Matsuyama, not a week passed but he came to my study at least two or three times. We talked over the practical problems of life and always united in prayer for guidance and power. He became the founder of the first Working Girls' Home in Japan. His work in the factory had disclosed the pitiful and dangerous lot of the girls, and as a Christian he wanted to do his part in elevating Japan's industrial workers.

Hundreds of girls have passed through that Home and have found a new life, not only spiritual but physical and intellectual, industrial and economic. For fourteen years he has carried on the work with unflagging consecration and at great personal sacrifice, evincing the highest type of Christian idealism.

Our mutual experience has knit our hearts and hopes into one. With no American have I had closer relations than with Omoto.

Another Japanese with whom my life has been intimately associated is Mr. Tomita. When I first knew him he was a telegraph clerk recovering from tuberculosis—already a Christian. He was gifted with a facile pen and a serious purpose in life. His short prayer-meeting talks were helpful to all who heard. In the Sunday-school, as deacon in the church and as counselor in many personal problems that came to me in my missionary work, we became increasingly intimate. A year in the theological school gave him all the formal training he had for evangelistic work, but for years he served most effectively in that field.

When I went to Kyoto to take up my new work in the theological school I secured his services as secretary, and for seven years we worked together in the closest of relations. Without his faithful, patient spirit and skilful pen, I could hardly have produced and published in Japanese my six large volumes, four of

them original works and two translations with copious appendices.

In the light of these intimate experiences with these two men through many years, together with the light of contacts and experiences with scores upon scores of men and women, and especially with students, and with years of study of the language, I feel I have really entered into the Japanese mind and secured the essentials of their viewpoint. Through these men and these experiences I have created within myself a Japanese mind that "thinks brown." This enables me to understand all Japanese in their personal relations. To me they wear no "mask"—they do not seem inscrutable any more than does an American.

To the American who knows the Japanese language, who can talk freely about the affairs of the daily life, who understands the ins and outs of their family system, appreciates the noble elements in their history, recognizes the eternal truths in their national religions, admires the beauty in their art and the exquisite delicacy of their poetry; to him it is given to make genuine friends and to find his confidence in the sterling manhood and womanhood of many an individual constantly growing. When recognized as a sincere friend of Japan, he finds that the doors of reticence quickly open and the alleged "Japanese mask" has vanished.

It is indeed difficult for an American and a Japanese who know only superficially each the language of the other, really to know each other. Our histories and customs and languages are so different. But it is not impossible. To do so we must fulfil the conditions. But so it is about everything. To know the stars, the flowers, the atoms, one's own children, anything, you must fulfil the conditions of knowledge.

The all-important and absolutely essential condition, however, of mutual acquaintance among men is *friendship*—genuine, mutually helpful friendship. I would ask those who say the Japanese always wear a "mask" if they have ever been a real friend to that particular Japanese? No people on the globe are more appreciative and grateful than the Japanese where true friendship is found.

Loyal friendship is praised in Japan as one of the cardinal virtues.

How the Yokohama Harbor Was Improved

Statement by Count Okuma regarding the return by America of the Shimonoseki Indemnity.

"An act of friendship on the part of the United States which left an indelible impression in the memory of our countrymen was shown in connection with the indemnity ($3,000,000) Japan was forced to pay for the reckless bombardment of American, British, French and Dutch warships, an act that was committed by the pro-exclusion faction of the Choshu clan. The amount of $750,000 due to the United States did not much please her Congress, who condemned it as an unjust booty not susceptible of honorable acceptance. The sum, after remaining adrift for some time, owing to the absence of recipients, was finally placed in deposit with a certain bank in New York. In 1883, it was returned to the Japanese Government with $30,000 added as interest. Such a noble act can in fact be expected only from a country with American standards of international morality. It shows what a lofty ideal of justice and friendship Americans cherish among themselves.

"The act subsequently gave rise to a discussion among the Japanese Government officials as to the proper way of disposing of the amount so generously given back. My own proposal was fortunately approved and accepted, and it was applied to the improvement of the Yokohama harbor works, which therefore should be considered as an everlasting souvenir of the American friendship."

China's Great Winner of Men

Through the courtesy of the Presbyterian Woman's Board the cut which appears as our frontispiece and this striking biography are given to our readers.

A. R. Kepler

DING LE MEI was born forty-three years ago, in one of the innumerable villages of Shantung, near the city of Kiaochow. It was in the early years of our mission work that the missionary with his message reached the village of the Dings, and in the course of time, Li Mei's parents and grandparents believed and were baptized. The band of Christians in that clan-village were a virile group, and soon built their own church and called their own native pastor—an achievement that challenged the attention of many another company of believers throughout the Province to go and do likewise.

Like Timothy, Ding, from childhood, fed upon the Scriptures, which were able to make him wise unto salvation. He is the product of the small, seemingly insignificant village day-school, whose annual maintenance demands such a small sum, and yet whose ultimate influence in the development of the future church is so large. There might have been a Farmer Ding in Shantung today, toiling over an acre or two of ground, with no vision beyond the horizon of his village. I am sure he'd have been a good farmer—very likely a local elder—but that little school set his footsteps into a pathway of world vision and nation-wide service.

The day-school was followed by the middle-school, and finally his studies brought him to Tengchou, where our present Shantung Christian University was then located. There he came under the influence of that great friend of boys and mother of men—Julia Mateer. To a large number of men who graduated from that Shantung college, Mrs. Mateer, through her big heart, sympathy, and understanding of the problems of the students, became the greatest influence in those formative years of college life. Ding Li Mei spoke of her to me as his "spiritual mother." Though dead, her life is being continued in the life and services of Ding and many others of those Tengchou College lads.

After graduation from college, he entered the theological class, the precursor of what is now the splendid Union Theological Seminary at Tsing-chou-fu. When that fearful Boxer uprising broke out we find Ding a pastor of one of our Shantung churches.

Having incurred the enmity of the local official, he was seized and carried off to the magistrate's yamen. The men of the yamen are skilled in the use of the bamboo rod, bribes opportunely and adequately offered will lend such finesse to their arms that 500 blows will scarcely leave a mark or excite a pain. But that day hatred of the Christian was the motive behind those blows, and the 500 stripes transformed his back into raw beaten flesh. Suffering unspeakable pain, he was carried back into the dark, damp prison, reeking with filth. It seemed to him that his would be the privilege to follow in the marytyr's train—"Who climbed the steep ascent of heaven through peril, toil and pain."

But God had other plans. Many prayers were being offered for Ding. One of our missionaries was enabled to reach Yuan Shih Kai, then the Governor of Shantung. As soon as Governor Yuan was made acquainted with the case, Ding was released—prayers answered.

While continuing the duties of the pastorate, he became burdened over the fact that business and government institutions were making such tempting calls for the services of Christian young men that but few were found willing to consecrate their services to the Christian ministry. He counselled with some of his friends as to the advisability of a visit on his part to his Alma Mater, to present the claims of the Christian ministry to the men of the uni-

versity. As Ding is not a man super-normally gifted with either scholarship or eloquence, his friends were not very enthusiastic over the proposal. Nevertheless, Ding found no peace of heart until he went to the university at Weihsien, where, in February, 1910, for four days, in group gatherings, in interviews and prayer with individual students, he so pressed home the claims and call of Christian service, that one hundred and sixteen of the three hundred and twenty students of the university turned their backs upon big salaries in secular pursuits to give their time and talents to preach Christ crucified to their countrymen. One of this number was Liu Gwan-djao, a widely-recognized young educator, now at work in Aukin.

The result of those four days put the divine seal upon his commission to work among the student classes. In the summer of 1910, the Chinese Student Volunteer Movement for the Ministry was formed, and Mr. Ding was invited to become its first traveling secretary. He has since then traveled from Manchuria to Canton and from the coast to the borders of Tibet, presenting to the students in the high schools and colleges the call to Christian service, and striving to deepen the Christian life of the student body. To quote Dr. John R. Mott, who should know:

"In recent years he has influenced the largest number of students to devote their lives to the Christian ministry ever secured by one man during the history of the Church in Asia."

In one student center nearly two hundred men were led to Christ.

A misssionary writes: "Mr. Ding's stay with us has completely changed the atmosphere of the school."

Not only does he give his time to the students, but everywhere in his travels he gives at least half his time to the quickening of the spiritual life of the Christians, emphasizing the importance of personal religion, and striving to make of them intercessors and individual personal workers.

Recently, with the increased opportunities of reaching the masses through large evangelistic campaigns, Mr. Ding has been largely used by the Holy Spirit in influencing thousands of non-Christians, of all classes and position in society, to an earnest and prayerful study of the teachings of Jesus Christ, and as they find them true, to apply these teachings to their own lives. In February, 1915, he conducted such a campaign in my city—Siangtan, Hunan—where, at the end of eight days, twelve hundred signed declarations to the above intent.

Ten days of close intimacy with him taught me much; the memory of those days is an abiding influence. What is the secret of his influence and power? It is neither scholarship nor rhetoric, but prayer. Hours every day does he spend in prayer. He has a book he ever carries with him, in which he has the names and addresses of over two thousand persons, with whom he has covenanted to pray each for the other by name every day. While sitting on the platform during a service, walking on the street, riding in a rickshaw, boat or car, he uses these otherwise unoccupied minutes to intercede by name daily for these two thousand people. Some are world-famed British divines and American Christian leaders; some, perhaps, are lowly, unheard-of workers in remote Chinese villages, with whom Ding has covenanted, and for whom he daily pours out his soul to God.

While in my home, I had occasion to pass his bedroom; it was long past midnight, and I found the light from his lamp still streaming through the transom. When, the next morning, I playfully chided him for keeping such late hours, he replied: "When we separated last night I still had four hundred friends for whom I had not prayed yesterday, and I could not go to sleep without first carrying them, by name, to the throne of God in prayer."

Is it any wonder that this man is an unquenchable flame moving over the great land of China, lighting up thousands of hearts with a holy glow and warming countless hearts with a Christ-like enthusiasm for service!

Yet he has nothing which we cannot all have, if we are willing to take the time and pay the price.

America to the Aid of Armenia

In a world full of tragedy the cry of bereft Armenia has scarcely been heard yet. A million dollars has been given — at least four millions more urgently needed.

Herbert Adams Gibbons

WHEN, in May, 1915, the first reports of wide-spread Armenian massacres reached the American press and the missionary societies having work in the Ottoman Empire, there was a terrible sinking of the heart among all friends of Armenia. The reason for this was twofold.

First of all, it was realized that massacres had broken out at a time when Europe was powerless to exercise political pressure upon Turkey. There were no consuls in the affected regions to witness the atrocities, no ambassadors in Constantinople to threaten the Sublime Porte, except those of Turkey's allies —and they deliberately shut their eyes. Diplomatic representations in the past had never prevented massacres or even stopped them short, but they had served to limit them both in area and in time. Turkey had never dared to provoke European forbearance to the point of proceeding deliberately to the extermination of the whole Armenian race.

THE HEAVIEST BURDENS FALL ON THOSE LEAST ABLE TO BEAR THEM—THE WOMEN AND CHILDREN. THEIR APPEAL IS HEART RENDING

In the second place, friends of Armenia knew that the effort to raise relief funds would be herculean and were not sure of meeting with succcss. There had been Belgium in 1914, and in 1915 a hundred organizations were working throughout the United States to collect relief funds for European war sufferers. The American public had been called upon so many times in the past to help the Armenians. Would they at this time of multifold appeals—most of them similar—respond with alacrity and sufficiently?

The fear concerning Turkey's intention and the impotence of outside intervention was fully justified by events. The catastrophe to the Armenians in Turkey went far beyond the gloomiest previsions. Throghout the empire, the entire race was attacked, deprived of its possessions and sent to death or exile. The news has grown steadily worse until the term describing what is going on in Turkey is no longer Armenian massacre, but Armenian extermination.

The fear concerning the response of the American people to this new—and yet old—cry of a martyred race was not realized. It was soon found by the friends of Armenia that there was room in the hearts of Americans for the Armenians along with the Belgians, the French, the Poles and the Serbians. The traditional attachment for and interest in the witnessing Christians of the East was quickly manifest in American church circles. The American Board and

JOHANNES AYVAZOVSKY, A NOTED ARMENIAN MARINE PAINTER

the Presbyterian Board of Foreign Missions, the Laymen's Missionary Movement, the Rockefeller Foundation, the American Red Cross Society, the Band of Mercy, and other benevolent organizations have combined their efforts in an organization that has now had more than a million dollars pass through its hands to the sufferers in the Caucasus, Persia, Mesopotamia, and the few who are left in Asia Minor. So remarkable has been this outpouring of the heart of Christian America to Christian Armenia that His Holiness the Catholicos of the Armenians was moved to send to the United States in the summer of 1916 a special representative to thank the American people on behalf of the Armenian nation.

But there is much yet to be done. We are only at the beginning of the Armenian relief work. Two hundred and fifty thousand refugees must be repatriated and re-established in old Armenia after the Russian army has made sure its recent successes. From four to five hundred thousand exiles in Mesopotamia must be kept alive during the coming winter, and returned to their homes later when conditions make that possible. A hundred thousand destitute Armenians still in their homes or near their homes in Asia Minor and northern Syria need at least partial aid until the end of the war.

Five millions of dollars was the minimum sum set by the American Ambassador in Constantinople last February for adequate Armenian relief. One-fourth of this has already been raised. The rest must be found before the end of the year. To raise this sum is not only humanitarian. It is the best form of missionary effort at the present moment.

MANY ARMENIAN BRIDES HAVE SUFFERED THE LOSS OF ALL THINGS

Latest reports received from the Near East indicate that conditions are much worse than was at first supposed. The destitution is greater and growing worse. To Armenia must be added Syria, Persia and Palestine to make the tragic story complete. Long delayed news only recently received makes it certain that at least seventy-five thousand people starved in the Lebanon region alone last winter. Another winter is rapidly approaching. If the earlier appeals necessitated haste, how much more urgent are these later heart-breaking appeals.

The National Congress and the President have issued a call to the United States. Will we respond?

We have the money. Shall we not give it to save a race from extermination? Shall we not give it to prevent women and children, who have kept the faith, from dying of starvation? Shall we not give it to preserve the historic foundation stone of Christ's kingdom in the Near East—in his home? We talk earnestly of winning the Moslem world to Christ. Can we afford to allow his witnesses to disappear, so that there will be no longer lives and tongues to testify for Him?

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

WHEREAS, I have received from the Senate of the United States a Resolution, passed July 7, 1916,

And Whereas, a Resolution was passed by the Congress of the United States on July 18, 1916,

And Whereas, I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine and diseases;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of Congress; do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In Witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and forty-first.

(Seal)

WOODROW WILSON.

By the President: Robert Lansing, Secretary of State.

EXTRACT FROM PRESIDENT WILSON'S CALL FOR CONTRIBUTIONS FOR ARMENIAN AND SYRIAN RELIEF

Is Your Life a "Dream in the Clover"?

Newell C. Knight

WHO wants "money from home"? Who takes "candy from children"? Who delights in a "snap"? Not a *real man!*

Did we easily stand high in our school days? If we did, perhaps we have lived to regret it. Did we inherit a fortune? If we did, it has probably hurt us. Have we won distinction or fame in a night? Then it may not be with us to-day.

No, it's not ease but the task which is hard that makes a real man! The bright school boy later pays dearly for brightness. A gift-fortune generally comes at the cost of the sweet joy of winning and the high joy of giving. Distinction won in a night most likely was due to a fluke.

To climb a low foothill may irk a strong man, but to toil up a tall mountain till the snow of its summit is under the foot—what thrills that brings to his heart! What throbs to his nerves!

Harvard's class poet of 1907, Mr. Hermann Hagedorn, Jr., voiced "overcoming" and "unselfish service" in words so dramatic and yet so true that we quote a few lines from his distinguished poem. He said to his classmates about to separate for life's battle charges:—

"The portals are open, the white road leads
Through thicket and garden, o'er stone and sod.
On, up! 'Boot and saddle!' Give spurs to your steeds!
There's a city beleaguered that cries for men's deeds—
For the faith that is strength and the love that is God!
On through the dawning! Humanity calls!
Life's not a dream in the clover!
On—to the walls, on—to the walls,
On—to the walls—and over!"

No, life's not a "dream in the clover." The man who lives the "clover life," like the clover, perishes!

The real Christian man sees the "cities beleaguered," hears the "cry for men's deeds." He has the "faith that is strength." He has the "love that is God." He responds!

This vision of Christian response to the "cries" and the "needs" has come to the men in the Laymen's Missionary Movement. They have heard the call, "Boot and saddle;" they have mounted; they are spurring their steeds on—to the walls; *they're going over!* The home and foreign missionaries throughout the world are hearing the thud of their horses' feet. They're cheered by the sound to greater service. All about us, more prayers are going up, more dollars are going out. What is needed now is still more prayers, still more dollars; more men trying to induce still more men to do these things!

The Laymen's Missionary Movement has been so unexpected, is so thoroughly interdenominational, is so unselfish, so far-reaching in its scope and spiritual power, that it is unmistakably of God.

The Movement has practically no machinery, little organization to absorb time, attention, and money. It is a process which links men's efficiency, thought and action to God's dynamics. And it *works!*

It is a great experience to see a great reservoir of water pent up by a mighty dam; to walk a little further down the stream below the dam and see that "head" of water turn the ponderous generators! But it is more wonderful still to ride a hundred miles—perhaps two hundred miles—beneath three tiny copper wires which link those generators with a city; and when we reach that city, see those wires, through transformers, lamps and motors, warm the homes, cook the food, move the street cars, turn the darkness of the blackest night that city ever had into brilliant day!

That's what the Laymen's Missionary Movement is doing—wants to do—to make all Christian laymen *wires, transformers, lamps,* attached each to the individual church he loves, and to be a willing instrument through which this power generated of God, may run and do its work.

Yes, life for the Christian is transmitting God's power. It's seeing "cities beleaguered;" it's hearing "humanity's calls."

No, life's not a "dream in the clover"!

Missiongrams

Those who think that there are no scholars in Latin America may be surprised to learn that Ernesto Quesada, the Argentine Sociologist, possessed a private library of twenty-five thousand volumes, and that his published works fill a five-foot bookshelf. Estanilas Zeballos requires nine feet of shelf room and his unpublished manuscripts would fill four feet more, while his library contains twenty-eight thousand volumes. These are samples, and it is only because of ignorance and lack of translators that facts like these are not more widely known.

❖

One of the speakers at the first National Congress of the Laymen's Missionary Movement, held in Chicago in 1910, who made a profound impression, was the Hon. Yun Chi Ho of Korea. The fact that he has become general secretary of the Korean Central Young Men's Christian Association in Seane is of unusual interest. His three years' imprisonment with a number of other leading Korean Christians, beginning shortly after the Japanese occupation of Korea, aroused widespread interest and sympathy throughout the Christian world. Mr. Yun spent a part of his student days in America at Emory College and Vanderbilt University, and is greatly respected by a large circle of friends in this country, who wish him great success in his work in behalf of Korean men.

❖

According to "Foreign Mail" eight and one-half square miles could be covered with the anti-tuberculosis calendars which were distributed in China during the past six months. These were prepared by Dr. Peter of the Lecture Department of the National Committee of the Young Men's Christian Association of China.

❖

The Committee on Friendly Relations among Foreign Students is doing much to promote international good-will by securing the attendance of foreign students at the summer conferences as guests of the committee through the generosity of a few men of wealth who recognize this as a great Christian opportunity. This summer three hundred and thirty such students, representing thirty nationalities attended the conferences. Among those who were led to a decision to follow Christ this summer was a nephew of a former premier of China and a professor of science from Japan.

❖

It is of interest to know the Mr. Chuan, the secretary of the Chinese Students' Association, offered his services for duty among the American soldiers on the Mexican border, and is doing a splendid work at the front.

❖

It is reported by the Southern Missionary News Bureau that a Men's Bible Class in Indianapolis raised $1,000 to support its missionary on the foreign field, and did it in ten minutes. Twelve hundred dollars are in sight, and no member of the class gave more than $52.

❖

A missionary, in writing to his board, remarks that since his last letter he has traveled in doing the work on his field nine hundred and sixty-five miles, six hundred of which were on foot. The immense amount of strain involved in such campaigning is too little appreciated at home.

❖

The reports that reached this country of the success of the National Exposition held in Korea, which had an attendance of a million, told of the great religious services held in connection with the exposition in a specially constructed building. Twelve thousand persons declared themselves as seekers after Christ. The work of conserving the results of these union evangelistic meetings is now going on with heartening success.

W. E. Doughty, Editor

Wm. B. Millar, Fred B. Fisher, E. W. Halford } Editorial Board

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WM. B. MILLAR, general secretary of the Laymen's Missionary Movement, organizer and former general secretary of the Army and Navy Department of the International Y. M. C. A.

❖

ELIJAH W. HALFORD, vice-chairman of the Executive Committee of the Laymen's Missionary Movement and chairman of the Executive Committee of the Methodist Laymen's Movement.

❖

BRUCE KINNEY, general superintendent of the American Baptist Home Mission Society.

❖

JOHN HENRY JOWETT is pastor of the Fifth Avenue Presbyterian Church, to which he came from a notable pastorate at Carr's Lane, Birmingham, England.

❖

J. CAMPBELL WHITE, president of College of Wooster, former general secretary of the Laymen's Missionary Movement.

❖

JOHN A. PATERSON, a King's Councilor, chairman of the Canadian secretary of the Laymen's Missionary Movement.

❖

W. A. R. GOODWIN, rector of St. Paul's Episcopal Church, Rochester, New York.

❖

JAMES L. BARTON, secretary of the American Board of Commissioners for Foreign Missions; chairman of the American Committee for Armenian and Syrian Relief.

Executive Committee after the Inauguration of the Laymen's Missionary Movement in 1906
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